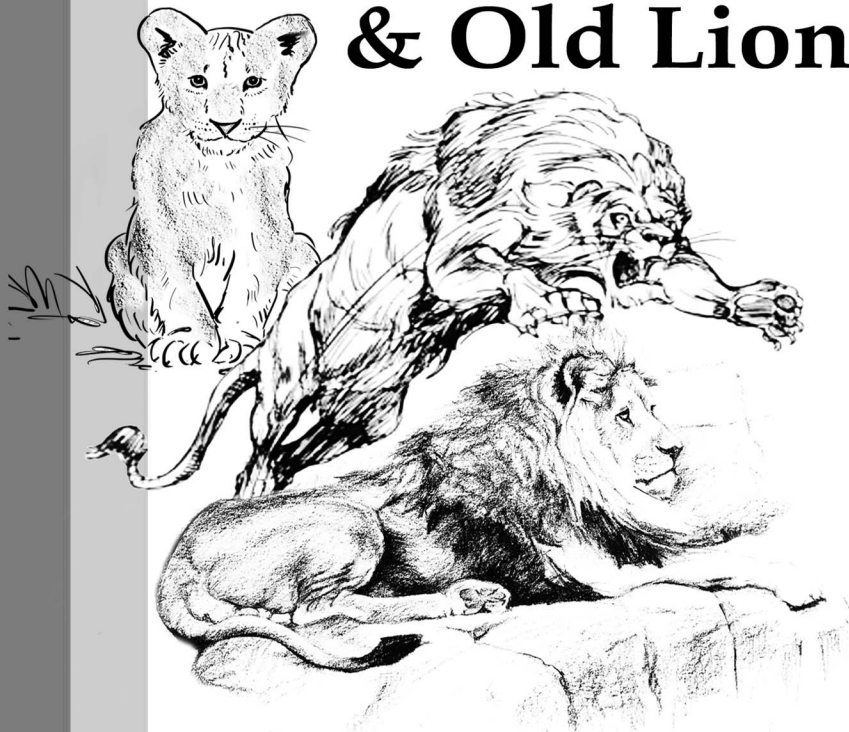


Young Lion, Couched Lion & Old Lion



*Establisher of God's Kingdom
on Earth*

May 2024

R.J. Konczyk

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Then comes the end, when he delivers the kingdom of God the Father, after destroying every rule and every authority and power. For he must reign until he has put all enemies under his feet. For the last enemy to be destroyed is death.¹

God's Eternal Cause is for all people and nations of the world to enter the Kingdom of God. Vain imaginings and misconceptions to the nature of Jesus' return and of the true nature of God's kingdom on earth have led the people far from the truth of God's Word. The clergy regurgitate the same fallacious god lie created millenniums ago. In the first chapter of Revelation, it says, *"Behold, he is coming with the clouds, and every eye will see him, every one who pierced him; and all tribes of the earth will wail on account of him."* The clouds are symbolic, representing the misconceptions within Christianity and the Bahá'í Faith that veil the people from recognizing the truth.

The Kingdom of God on earth is centered around the throne of David. It was the mission of the second advent of Messiah ben David, the Christ, to bring the kingdom of God on earth. There can be no kingdom without a king. The word "kingdom" means a king over a domain. This king is the fulfillment of God's Covenant given unto David.

*"I will establish his line **for ever**...I will not violate my covenant, or **alter the word** that went forth from my lips. Once for all I have sworn by my holiness: **I will not lie** to David. His line **shall endure for ever**...."² "David shall **never lack a man** to sit on the throne of the house of Israel."³*

The Revelations of God as revealed through His Manifestations each have a specific potency befitting the time in which they appeared. The Revelation of Moses was in the potency of the "lawgiver." The Revelation of Jesus was in the potency of the "Son." The Bab was the door or gate, and his Revelation was in the potency of the "Sanctuary." The Revelation of Bahá'u'lláh is in the potency of the "Holy of Holies" wherein was placed the Ark of the Covenant.

The Word of God as given through the explanations of the return of Jesus the Lamb, high priest after the order of Melchizedek, teaches the true meaning of the Covenant. The coming of the Bab, Bahá'u'lláh, and the High Priest fulfill what Paul wrote regarding a temple not made by hands. Paul writes: *"For Christ has entered not into a sanctuary made with hands, a copy of the true one, but into heaven itself, now to appear in the presence of God on our behalf."* Among the teaching of the Jews, the Temple must always be awaited. *"The rebuilding of the temple must always be awaited (Sab.12b and other passages). God will erect the future Temple even before the kingdom of David has been reestablished and his descendants restored to office (Yer. M.S. 5:2,56a)."*⁴ This shows that the Temple must be restored **prior to the kingdom being established and the descendants of David being restored to office**. This means that the "Christ" and Jesus the Lamb, high priest after the order of Melchizedek, must return before the Kingdom of God is made manifest on earth.

Alistair Begg states that God was crucified.

"Without the incarnation, we do not have God upon the cross, just a man. Right? If Jesus of Nazareth is not God, then Jesus of Nazareth on the cross is just a man. If we have simply a man on the cross, how then can we describe what happened on the cross, as the New Testament describes it, in terms of a self-giving divine act demonstrating the love of God for humanity? We can't because it isn't that. If it was just a man on the cross, then wherein lies the significance of His death? Who cares? ...

"If all we have on the cross is just a man, we are left to conclude that His death was somehow or another simply to make a religious point. And that's what liberal theologians say: 'You know, the death of Jesus was to make a religious point which will somehow or another enrich our spiritual lives.' The death of an ordinary Galilean peasant made a religious point which enriches my life.

What the Bible actually says is that it was God on the cross, and He was redeeming sinners; and that only God could do it, since only God was perfect; and that only man could do it, since only man must pay; and since it must be God and it must be man, it could only be a God-man that could make an atoning sacrifice for sin—that 'God was, in Christ, reconciling the world to himself' (2 Cor. 5:19); that He entrusted Himself into the care of His Father as He offered up His life as an atonement for sin (1 Peter 2:23).

"So without the incarnation, we only have a man on the cross. If we only have a man on the cross, then we have no solution for sin."⁵

In the first book of John it is written: *"For there are three that bear witness in heaven: the Father, the Word, and the Holy Spirit; and these three are one."* These verses prove the Oneness of God; not a division of three as maintained by Trinitarian philosophy. The Father, God, expresses His Logos, (Thoughts, Dabar, Revelation), through a man, who then presents that Revelation in the spoken word. The Holy Spirit is the means whereby the logos is comprehended by a particular prophesied individual, who is then designated by a certain title according to the potency of the message. Jesus stated: *"It is the **spirit** that gives life, the **flesh** is of no avail; the **words** that I have spoken to you are **spirit and life**."* When John states, *"In the beginning was the Word[logos], and the Word [logos] was with God and the Word [logos] was God. The same was in the beginning with God.... And the Word became flesh and dwelt among us full of grace and truth,"*⁶ does not mean that Jesus was God. As the bearer of a spiritual message, Jesus became the speaker of the Word. *"I will raise them up a prophet from among their brethren like unto thee and will put my words in his mouth; and he shall **speak all that I command him.**"*⁷ Acts 3:22 relates that this verse refers to Jesus, thus scripture provides evidence that Jesus was not the Word, rather the speaker of the Word. Christ's teachings manifested the spiritual nature whereby the bounties of the light were made to shine within the reality of man. This is why he said:

I am the bread of life.... This is the bread which came down from heaven, that a man may eat of it and not die. I am the living bread which came down from heaven; if one eats of this bread he will live forever.⁸

The Word of God and the reality of Christ thus remain sanctified from time as measured by man. This appearance of the Word of God in human form existed in perfect beauty and splendor and all that could be known of God at that time was expressed in the words spoken by Jesus. Jesus himself expressly stated that the words he spoke were not his own. *"For I have not spoken on my own authority; the Father who sent me has himself given me commandment what to say.... What I say, therefore, I say as the Father has bidden me."*⁹ The Word of God as it now appeared in human form became subject to the contempt and cruelty of the people. It was for this reason that Jesus stated: *"...and now O Father, glorify thou me with thine Own self, with the glory which I had with Thee before the world was."*¹⁰ The Word of God, eternal in perfect

beauty, became visible through the power and wisdom of God manifested within the person of Jesus. God's Word was manifested through the physical body, and within this physical reality the Word became oppressed, a captive of the ignorant and malicious, and was eventually put to death and buried. The above verse reflects the desire of Jesus to be freed from the bonds of an earthly body so that he may ascend to the heights of spiritual glory and once again rejoice in the eternal world from which he had come.

This is true of all the Manifestations of God. They are all speakers of the Word. The only extent to which God can be known is through that which has been revealed by the prophets and Manifestations. Christianity has presented an illogical and historically erroneous message in declaring that Jesus was the literal Son of God. Since all humanity may know the Thought of God is contained in the spoken word, and that the words Jesus spoke were of the Spirit, we find Jesus appropriately titled the "Son of God." It is the Revelation or Words that are given a particular designation.

And when Jesus was baptised, he went up immediately from the water, and behold, the heavens were opened and he saw the Spirit of God descending like a dove, and alighting on him: and lo, a voice from heaven saying, This is my beloved Son, with whom I am well pleased.¹¹

The phrase, "*This is my beloved Son*," does not pertain to the physical person of Jesus, rather, to the Word of God descending or being given unto him. Jesus was designated the first-born and the only begotten Son of God because his Revelation was the only Revelation given unto humanity with the designation being the Son of God and those who accepted his words also became sons of God.¹² The reality of God remains far removed from our own comprehension. For God to have descended into the condition of mortal man would logically be equivalent to imperfection. His Infinite, Invisible Essence could not reduce itself nor be confined within a finite physical world.

Jesus was a man born into this world the same as you and me with an earthly father and mother. If Joseph had not been his biological father, then Jesus would not have been the Messiah/Christ. God does not have a sperm nor is He a descendant of David. Paul wrote, "*Concerning his Son, Jesus Christ, which was **made of the seed** [sperma, Gr.] of David according to the flesh and designated Son of God in power according to the **Spirit of holiness** [Holy Spirit]."*¹³ Paul was clearly explaining that Jesus had an earthly biological mother and father. Further, he was showing that Jesus was *designated* (to appoint; to give someone a specific status, formally give them a description or name), in this instance, the Son of God.

Paul also writes that Jesus was *designated* a high priest after the order of Melchizedek.

For we have not a high priest who is unable to sympathize with our weakness, but one who in every respect has been tempted as we are, yet without sinning.... Although he was a Son, he learned obedience through what he suffered; and being made perfect he became the source of salvation to all who obey him [his words], being designated by God a high priest after the order of Melchizedek.¹⁴

Theologians agree Jesus, cleansed the Sanctuary in heaven with his death on the cross. As the mediator of a new Covenant, Jesus could not enter the Temple while on earth for he was not a high priest after the order of Aaron, of the tribe of Levi. Jesus was of the tribe of Judah. Being designated a high priest by God after the order of Melchizedek, Jesus ascended into heaven as a high priest and not as a king for only the high priest could cleanse the Sanctuary.

Jesus appeared among the Jews as their "Suffering Messiah," the sacrificial Lamb. Paul explains that unlike the high priest who went into the Holy Place yearly to atone for the sins of the people, Jesus appeared once to "atone for iniquity" with his death on the cross. Paul wrote in some length about the order of Melchizedek. In his letter to the Hebrews, Paul explains that for a little while Jesus was made lower than

the angels. *"But we see Jesus, who for a little while was made lower than the angels, crowned with glory and honor because of the suffering of death, so that by the grace of God he might taste death for every one."*¹⁵ This means Jesus was subjected to the physical world where he tasted suffering and death. *"Therefore he had to be made like his brethren in every respect,"* that is, being made of flesh and blood, Jesus *"partook of the same nature, that through death he might destroy him who has the power of death... so that he might become a merciful and faithful **high priest in the service of God**, to make expiation for the sins of the people."*¹⁶ Jesus had to be tempted and suffer to assist those who also were tempted. This does not infer that Jesus was with sin. He took the sins of the people upon himself, that through his suffering and sacrifice, the people would be saved. When Jesus received the Holy Spirit at the river Jordan in 30 AD, the daily sacrifice ended as Jesus was the living sacrifice, the sacrificial Lamb, whose blood cleansed the sanctuary in heaven. There was no longer the need to sacrifice an unblemished animal upon the altar. Jesus released the Jews from under the Mosaic law of sacrificing an animal for their sins.

Jesus warned that if anyone were to come in his name, calling themselves the "Christ," we should not follow him as he would lead us astray.¹⁷ This means that the second advent of Messiah ben David/Christ would have a different name and not the name "Jesus." Jesus taught us that his words were "spirit and life," thus the spirit/words would return in another individual in the same manner that John the Baptist was the return of Elijah. They were not the same physical person, but the spirit of Elijah returned in the person of John. Jesus prophesied the name in which the Christ would return, *"when he comes in the glory of the father."*¹⁸ In the language Jesus spoke he stated *Bahá'u'lláh*, which means "glory of the father." Bahá'u'lláh is the second advent of Messiah ben David whose Revelation is in the potency of the Holy of Holies, the second part of the Temple not made by hands. In order for this Temple to be complete there must also be the return of the high priest. As Jesus was designated a high priest after the order of Melchizedek and that he cleansed the Sanctuary in heaven, he thus returns from the heaven of prophecy as the high priest after the order of Melchizedek.

When Jesus returns as the high priest, he is from the tribe of Dan, for he is a descendant of the tribe of Dan. His parents were of Danish descent. In the Book of Deuteronomy Moses blesses the tribe of Dan: *"And of Dan he said, Dan is a lion's whelp: he shall leap from Bashan."*¹⁹ Moses was prophesying that the Lion of the tribe of Judah (a lion's whelp/Jesus) would be transferred to the tribe of Dan. Jacob also gathered his sons together, and of Judah he said:

*"Judah, thou art he whom thy brethren shall praise... thy father's children shall bow down before thee [from Judah would come the Davidic throne]. Judah is a lion's whelp: from the prey, my son, thou art gone up; he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?"*²⁰

Regarding Dan Jacob said, *"Dan shall judge his people, as one of the tribes of Israel."*²¹ This verse explains that Dan shall be a judge. In the prophetic proofs for the return of Jesus given in the third chapter of Zechariah it is written: *"Thus says the LORD of hosts: If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house and shalt also keep my courts....,"*²² thus showing that Jesus on his return will be a judge.

It is thus noted that in scripture we see that Jesus, the Christ, is a descendant of David who is of the tribe of Judah fulfilling the blessing of Jacob that Judah would be a lion's whelp. When Jesus returns, as the high priest after the order of Melchizedek and not as the Christ, he is from the tribe of Dan. Thus Moses called Dan a lion's whelp as well. Jacob also said that Dan would be a judge.

Judah was thus a lion's whelp (a young lion), and then he couches down, (a lion couching) and an old lion. The meaning of these verses is this. The young lion is David, the lion couching ready to leap is Jesus and the old lion is Bahá'u'lláh. The couched lion of the tribe of Judah is Jesus on his first coming as he was a

descendant of David although his kingdom was not of this world. On his second coming, Jesus the Lamb, a descendant of the tribe of Dan, then leaps from the tribe of Dan to the tribe of Judah from Bashan. The prophecy related to Bashan is in two parts. Throughout scripture prophecies for Bashan are for the future. They are intimately connected with the prophecies for Mount Carmel, which is the mountain Bahá'u'lláh designated to be the world center in the Kingdom of God. Bashan is the mountain of the Lord that Jesus leaps forth from in the West as the Kingdom of God is to be established from the West. In this instance Bashan, prophesied as the holy hill, is where the temple of Ezekiel is located in Deer Lodge, Montana. This temple is the "stone with seven eyes" as related in the Book of Zechariah. *"For behold the stone that I have laid before Joshua [Jesus]; upon one stone shall be seven eyes."*²³ It is here where the Word of God went forth from the return of Jesus, the Lamb on April 29, 1971. Psalm 68 makes this point very clear.

*"The hill of God is as the hill of Bashan; a high hill as the hill of Bashan. Why leap ye, ye high hills? This is the hill which God desireth to dwell in it for ever. The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place."*²⁴

Ezekiel's Temple is thus compared to mount Zion where God "desireth to dwell in it, forever." It is compared to Sinai where "the Lord is among them, in the holy place," which is the Temple. Moses transferred his intermediaryship into the form of the tabernacle, the embryonic Temple. It was the dwelling place of God known as the *Shekinah*, or the Presence of God. Bashan is thus the mountain of the Temple where Jesus returns. The reference to the "chariots of God" is connected to the prophesied address and location of the Temple in Deer Lodge. *"And I turned, and lifted mine eyes, and looked, and behold there came forth chariots out from between two mountains and the mountains were mountains of brass [copper]."*²⁴ These two mountains of copper are Lincoln and Butte, Montana, and Deer Lodge sits between the two.

Another reference to Bashan is found in Psalm 68. *"The Lord said, I will bring again from Bashan, I will bring my people again from the depths of the sea."* In Jeremiah 50:19 we read, *"I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied..."* Take note that in both verses it is said "I will bring again," which is a reference to the remnants of Israel being regathered yet a second time as recorded by the prophet Isaiah.

*"In that day the Lord will extend his hand yet a second time to recover the remnant which is left of his people.... He will raise an ensign for the nations, and will assemble the outcasts of Israel, and gather the dispersed of Judah from the four corners of the earth."*²⁵

As stated previously the "Christ" does not return in the name of Jesus. The Spirit of Christ returned within Bahá'u'lláh, the glory of the father, the second advent of Messiah ben David. When he was exiled to the prison-city of Akka in 1868, he regathered the twelve tribes of Israel under their new name, *Baha*, meaning "Glory." The heart of Bahá'u'lláh's Revelation is the Gospel of Jesus, which is the Gospel of the coming of the Kingdom. Bahá'u'lláh sat upon the throne of David and he continued the Davidic Kingship in the *Kitáb-i-Aqdas*, Book of the Covenant that was further delineated within 'Abdú'l-Bahá's *Will and Testament*. Ruhiyyih Khanum and the Hands of the Cause aborted God's plan for the continuation of the Davidic Kingship/Guardianship that God had promised unto David would last *forever*. The Revelation of Bahá'u'lláh had been spread to every island, nation, and protectorate in the world, and thus, when the newly regathered Israel under its new name violated the Covenant, they were spread throughout the world. The "Son" then returns to establish his father's Kingdom, regathering the dispersed of Israel yet a second time – *"I will bring my people again from the depths of the sea."* The "sea" represents the Revelation of Bahá'u'lláh and Jesus the Lamb with seven horns and seven eyes, regathers a remnant bringing them back under the shelter of the Covenant.

All of the Revelations from God have had an establisher or promoter. The teachings of Adam were promoted by Enoch, the Revelation of Moses was established by Joshua. Hinduism was established by Arjuna and the teachings of Buddha were promoted by Confucious. Paul established Christianity, Ali established the Revelation of Muhammad. Quddus established the Revelation of the Bab. The establisher of the Revelation of Bahá'u'lláh is the return of Jesus, the Lamb, high priest after the order of Melchizedek.

Within the *Texts of Qumran (Dead Sea Scrolls)*, thirteen fragments were found from cave XI that is centered on Melchizedek. *"It takes the form of an eschatological Midrash in which the proclamation of liberty to the captives at the end of day is understood as being part of the general restoration of property..."* Of particular interest are the words *elohim* and *el*, which would normally mean God, *"but in certain specific contexts Jewish tradition also explains elohim as primarily designating a 'judge'". Here Melchizedek is portrayed as presiding over the final judgement..."*

[And it will be proclaimed at] the end of days concerning the captives as [He said, To proclaim liberty to the captives (Isa, lxi, 1). Its interpretation is that He] will assign them to the Sons of Heaven and to the inheritance of Melchizedek... For this is the moment of the Year of Grace for Melchizedek. [And h]e will, by his strength, judge the holy ones of God, executing judgement, as it is written concerning him in the Songs of David...And your ELOHIM is [Melchizedek, who will save them from] the hand of Satan.

We could render a portion of this passage as being; *"and your JUDGE is Melchizedek,"* clearly showing that it would be a specific designated individual, one who saves the elect (holy ones) from the hands or designs of Satan. The "elect" are those who accept the Word of God as given through Jesus the Lamb, high priest after the order of Melchizedek.

In the *Dead Sea Scrolls* reference is made to a "Teacher of Righteousness," described as *"the Priest whom God placed in the House of Judah to explain all the words of His servants the Prophets."* In another passage the author of the commentary writes: *"God made known to him all the Mysteries of the words of His servants the Prophets."* These statements are parallel to verses within the Book of Revelation, which state: *"...that in the days of the trumpet call to be sounded by the seventh angel, the mystery of God, as he announced to his servants the prophets, should be fulfilled."*²⁶

The "House of Judah" is the Temple where only the High Priest could enter, thus the Teacher of Righteousness is the high priest after the order of Melchizedek unto whom God made known "all the Mysteries of the words of His servants and Prophets." The "mystery of God" is fulfilled by the "seventh angel" as rendered in the Book of Revelation. In a passage from the *Hymns*, he is called *"an interpreter of Knowledge concerning the marvelous Mysteries"*. In the Book of Luke it is written:

*"But when you see Jerusalem surrounded by armies, then know that its desolation has come near...and Jerusalem will be trodden down by the Gentiles, until the times of the Gentiles are fulfilled."*²⁷

The apostle Paul explained that the *"times of the Gentiles"* began when Jesus' gospel of the coming of the Kingdom of God was given unto the Gentiles and would be fulfilled when they **completely inherit the Kingdom of God and the Throne of David**. The Davidic Kingship thus departs from Judah and becomes established among the Gentiles described by Paul as *"Christ being in the Gentiles"* (see Romans 11:25-28; Ephesians 3:6, 8, 9, 11; Colossians 1:26, 27). This is in fulfillment of the ancient prophecy of Shiloh when the scepter and ruler's staff would depart between the legs of Judah (reproductive organs).

The scepter shall not depart from Judah, nor the ruler's staff from between his feet, until he comes to whom it belongs [Hebrew is "until Shiloh comes or until he comes to Shiloh]; and to him shall be the obedience of the people.

The scepter shall not depart from Judah, nor a lawgiver from between his feet [or legs], until Shiloh comes; and unto him shall the gathering of the people be.²⁸

This departure occurred with 'Abdú'l-Bahá, the son of Bahá'u'lláh and his appointed successor. The passing of 'Abdú'l-Bahá's infant son ended the flesh and blood lineage of the Davidic Kings that prepared the way for the Gentiles to inherit the throne of David. Bahá'u'lláh referred to 'Abdú'l-Bahá as the "mystery of God," which is the dichotomy in the Covenant – its two different parts – and how they are to be united. This calls for wisdom.

Bahá'u'lláh referred to 'Abdú'l-Bahá as the "mystery of God" because 'Abdú'l-Bahá opened the Davidic Kingship to the Gentiles through his adoption of a Gentile, grafting him into the Davidic lineage. The Apostle Paul wrote that the "*eternal purpose of God*" is to completely bring the Gentiles into the kingdom of God. The Gentiles inherited the kingdom of God in its fullness with the adoption by 'Abdú'l-Bahá of a son and thus the stage has been set for the kingdom of God to become a multitude of nations. Thus, the "mystery of God," those mysteries in the *Will and Testament of 'Abdú'l-Bahá*, are bound into one mystery, which is the Plan of God, the *Covenant*.

This mystery is alluded to in the Bible as the mystery of God's Will and the mystery of the kingdom.

For he has made known to us in all wisdom and insight the mystery of his will, according to his purpose which he set forth in Christ as a plan for the fullness of time, to unite all things in him, things in heaven and things on earth... that is, how the Gentiles are fellow heirs....²⁹

I [Paul] want you to understand this mystery, brethren: a hardening has come upon the part of Israel, until the full number of the Gentiles come in, and so all Israel will be saved: as it is written, 'The Deliverer will come from Zion [the house of the Davidic Kingship] he will banish ungodliness from Jacob [whose name was changed to Israel] because he wrestled with the angel [message] of God when darkness [lies] covered the land. And this will be my Covenant with them when I take away their sins.'³⁰

This "mystery of God," which is to be fulfilled in the days of the "seventh angel", that is, with his breaking the seals and his explanations, has to do with the fulfillment of the Covenant. This Covenant, as first given unto Abraham, consisted of two parts – kings and a multitude of nations.

*I will make you exceedingly fruitful; and I will make nations of you, and kings shall come forth from you. And I will establish my Covenant between me and you and your descendants after you throughout their generations for an **everlasting Covenant**, to be God to you and to your descendants after you.³¹*

This two-part Covenant was then passed down from Abraham to his son Isaac and then to Isaac's son, Jacob. The two-part Covenant was then given unto Jacob's sons, Judah, and Joseph. The part of the Covenant concerning "kings," which is a branch of wood (the Davidic Kingship) was given unto Judah, while the part of a "multitude of nations," a rod of iron, was given unto Joseph. This part of the Covenant concerning the multitude of nations, went from Joseph to his son Ephraim, a word that means "multitude of nations." It is not attached to any genealogical descent. Because the Jews rejected Jesus as their Messiah, and after them the Christians became apostate, worshipping a triune god-man, the part of the Covenant symbolized as iron reverted to Abraham's son, Ishmael. Muhammad, a Manifestation of God, is descended from Ishmael, and

he has the rod of iron. From Muhammad it then passes to the Báb, who was a descendant of Muhammad. Bahá'u'lláh had appointed his sons, Muhammad 'Ali and 'Abdú'l-Bahá as his successors, however, Muhammad 'Ali violated the Covenant and thus 'Abdú'l-Bahá adopted a son and then appointed Shoghi Effendi branched from both Bahá'u'lláh and the Báb, as his successor, giving him "conferred infallibility". He gave the kingship to his adopted son by grafting him into the Davidic lineage, a Gentile, that fulfills the prophecy that the Kingship would be given unto the Gentiles. Shoghi Effendi descended from both the branch of wood and the rod of iron, was the "Golden Branch." Shoghi Effendi joined these two parts of the Covenant together placing 'Abdú'l-Bahá's adopted son as the president, the branch of wood or executive branch, and the appointed members of the legislative branch, the body of the International Bahá'í Council, the rod of iron. This appointment of the body and the head was thus a golden branch, the embryonic Universal House of Justice, the successor of Shoghi Effendi. The executive branch, Davidic king/guardian, is through genealogy while the body, legislative branch, is by election from all the peoples of the world from a "multitude of nations."

This was all outlined in 'Abdú'l-Bahá's *Will and Testament* that was sealed with seven seals. Its meaning was "sealed" until the coming of Jesus the Lamb, high priest after the order of Melchizedek, the only one who is worthy to "open the scroll and break its seals."

And I saw in the right hand of him who was seated on the throne a scroll written within and on the back, sealed with seven seals; and I saw a strong angel proclaiming with a loud voice, "Who is worthy to open the scroll and break its seals?".... Then one of the elders said to me, "Weep not; lo, the Lion of the tribe of Judah, the Root of David, has conquered, so that he can open the scroll and its seven seals."³²

Revelation makes it clear that the Root of David is Jesus: *"I Jesus have sent my angel to you...I am the root and offspring of David, the bright morning star."* The Revelation of Jesus, the Christ, is the Book of Revelation and thus only Jesus upon his return can explain the true meaning.

The one seated on the throne is the Davidic King and the scroll written within and on the back is the *Covenant* of Bahá'u'lláh and the *Will and Testament* of 'Abdú'l-Bahá. The meaning of the scroll was sealed and not understood until the "seventh angel," Jesus the Lamb opened the scroll, meaning its seals have been broken and the true meaning of the Covenant has been made known. This scroll is also mentioned in Bahá'í writings.

This is the sealed and mystic Scroll, the repository of God's irrevocable Decree, bearing the words which the Finger of Holiness hath traced, that lay wrapped within the veil of impenetrable mystery, and hath now been sent down as a token of the grace of Him Who is the Almighty, the Ancient of Days. In it have We decreed the destinies of all the dwellers of the earth and the denizens of heaven, and written down the knowledge of all things from first to last."³³

Jesus the Lamb, high priest after the order of Melchizedek has revealed the "Mystery of God," the *"knowledge of all things from first to last,"* from the two-part Covenant given by God unto Abraham to the Kingdom of God on earth.

The texts from Qumran relate that the Teacher of Righteousness was *"the foundation of truth and understanding,"* as well as *"the man by whose mouth" God would establish "the teaching" and "within whose heart "* He *"set understanding, that he might open the fountain of Knowledge to all the understanding."* A footnote to these passages reads: *"The Teacher of Righteousness knows all the secrets of divine Revelation."* These are the same as the "seven spirits of God" spoken of in Revelation, the seven alive revealed religions: Judaism, Hinduism, Zoroastrianism, Buddhism, Christianity, Islam, and Baha'i.

In the *Testament of Levi*, we read that God shall "raise up a new priest. And to him all the words of the Lord shall be revealed; and he shall execute a righteous judgement upon the earth for a multitude of days."

Jesus spoke a parable saying:

"A sower went out to sow. And as he sowed some seeds fell along the path, and the birds came and devoured them. Other seeds fell on rocky ground, where they had not much soil, and immediately sprang up, since they had no depth of soil, but when the sun rose they were scorched, and since they had no root they withered away."

There are some who choose to ignore the words, not understanding it. Others hear the word and receive it with joy. However, their belief is not grounded in proof and thus, at the first sign of trouble or tests, they quickly fall away.

"Other seeds fell upon thorns, and the thorns grew up and choked them."

This refers to those who are too busy with worldly matters, chasing earthly pleasures and wealth. They concern themselves with the physical, rather than the spiritual.

*"Other seeds fell on good soil and brought forth grain, some a hundredfold, some sixty, some thirty."*³⁴

These are those with a pure heart, who hear the word and understand, bearing grain, that is, they share the message with others, each according to their own capacity.

Jesus gave another parable, the parable of the wheat and tares.

*The kingdom of heaven may be compared to a man who sowed good seed in his field; but while men were sleeping, his enemy came and sowed weeds among the wheat and went away. So when the plants came up and bore grain, then the weeds appeared also. And the servants of the household came and said to him, "Sir, did you not sow good seed in your field? How then has it weeds?" He said to them, "An enemy has done this." The servants said to him, "Then do you want us to go and gather them?" But he said, "No, lest in gathering the weeds you root up the wheat along with them. Let both grow together until the harvest; and at harvest time I will tell the reapers, Gather the weeds first and bind them in bundles to be burned, but gather the wheat into my barn."*³⁵

The one who sows the "good seed" is the Son of man, the return of Jesus the Lamb, and the field is the world. The good seed are the ones who see and understand the words of the Son of man, and thus inherit the kingdom of God. Those who are sleeping, that is, those who are of the world will not see with their eyes, or hear with their ears, the truth of the message of the Son of man. They are so engrossed with the tares they cannot detect the wheat, meaning, the people have been veiled by the "enemy," that is, the misinterpretations (weeds) of the clergy, who preach a different gospel, the incarnate god lie and the Baha'is who eliminated the Davidic King from the Kingdom of God on earth. Both the weeds and the wheat (those who accept the truth of God's Covenant) grow together until the time of the harvest, the close of the age. At this time, **first the weeds will be bundled together and thrown into the lake of fire**, where there is weeping and the gnashing of teeth, and those who accept the Word of God as given through the explanations and commentaries of Jesus the Lamb, will enter the kingdom.

From the *Hymns* we read that the Teacher of Righteousness has "been a snare for sinners, but healing for all those that are converted from sin" (II, 8-9), and concerning the day of judgment; "For Thou wilt condemn

in judgement and all those who assail me, distinguishing through me the just and the guilty" (VIII, 12); the separation of the wheat from the tares. A similar verse appears in The Thanksgiving Psalms: "...separating by me the righteous from the wicked."

The description of the Teacher of Righteousness is the same as the return of Jesus the Lamb, the one who reveals *"all the words"*, a priest who shall execute *"righteous judgment"*, who is as well *"an interpreter of Knowledge concerning the marvelous Mysteries"*, *"the man by whose mouth"* God would establish *"the teaching"*, *"...the Priest whom God placed in the House of Judah..."* to teach and establish the Law. The Law is the New Jerusalem come down from heaven through the Revelation of Bahá'u'lláh.

References are made all throughout the *"Testaments of the Twelve Patriarchs"* that speak of the importance of the tribe of Levi and the tribe of Judah in the latter days. From the *Testament of Rueben* we read: *"For to Levi God gave the sovereignty and to Judah with him and to me also, and to Dan and Joseph, that we should be for rulers...hearken to Levi, because he shall know the law of the Lord...as the anointed High priest, of whom the Lord spake."*

Within another verse, Rueben refers specifically to the one who is to be the King Messiah. *"For he shall bless Israel and Judah, because him hath the Lord chosen to be king over all the nations and bow down before his seed...."* His seed would mean the descendants of Judah or more specifically that of David, *"and will be among you an eternal king."* This corresponds to a verse in II Kings (taken from the Hebrew Tanakh) which states: *"However, the Lord refrained from destroying Judah, for the sake of His servant David, in accordance with His promise to maintain a lamp [a man] for his descendants for all time."* God's promise unto David was that his throne would never end and that *"There shall never be an end to men of David's line who sit upon the throne of the House of Israel."*³⁶ In a reference to the priesthood we read in the *Testament of Judah*; *"...I command you, love Levi.... For to me the Lord gave the kingdom, and to him the priesthood"* and in the *Testament of Is'sachar*, *"And Levi and Judah were glorified by the Lord even among the sons of Jacob; for the Lord gave them an inheritance, and to Levi He gave the priesthood, and to Judah the kingdom."* From Levi and Judah comes the salvation of Israel in the latter days. From the *Testament of Naph'tali* it states: *"For through their tribes shall God appear dwelling among men on earth, to save the race of Israel, and to gather together the righteous from amongst the Gentiles".*

Jesus foretold the coming of a New Covenant. The King Messiah, Bahá'u'lláh, the glory of the father, reveals the New Covenant and Jesus returns to establish the New Covenant as the Lamb who is the high priest after the order of Melchizedek. The Covenant of Jesus is that he would come again to establish the New Covenant. The prophet Jeremiah writes of this New Covenant in the latter days.

*At that time, says the LORD, I will be the God of all the families of Israel, and they shall be my people. But this is the covenant which I will make with the house of Israel after those days... and I will be their God, and they shall be my people... for they shall all know me... for I will forgive their iniquity, and I will remember their sin no more.*³⁷

Throughout various sacred texts related to the latter days there is exhibited a harmonious oneness that sings a beautiful and glorious melody. Those who sing this new song will enter into the glory of God's Kingdom on earth.

The greatness of this day is illumined by that which comes from God through His promised Ones – Bahá'u'lláh, the glory of the father and the return of Jesus the high priest after the order of Melchizedek, the establisher of his Revelation. The Lamb with seven horns and seven eyes has explained the testimony of the sacrificial Lamb, who is the Spirit of prophecy. *"For the testimony of Jesus is the Spirit of prophecy."* Through the Word of God as given by the return of Jesus the Lamb, the Kingdom of God will be firmly established.

Endnotes

- ¹ I Corinthians 15:24-26.
- ² Psalms 89:29, 34-36.
- ³ Jeremiah 33:17.
- ⁴ *The Universal Jewish Encyclopedia*, Vol. 10, 197.
- ⁵ <https://blog.truthforlife.org/7-bible-verses-about-the-trinity-god-as-father-son-and-holy-spirit>
- ⁶ John 1:1-4.
- ⁷ Deuteronomy 18:18
- ⁸ John 6:48-51.
- ⁹ John 12:49, 50.
- ¹⁰ John 17:5.
- ¹¹ Matthew 3:16, 17.
- ¹² See also John 1:12; Romans 8:14, 19; 1 John 3:1.
- ¹³ Romans 1:3.
- ¹⁴ Hebrews 5:15; 8-10.
- ¹⁵ Hebrews 2:9.
- ¹⁶ Hebrews 2: 14,17.
- ¹⁷ Matthew 24:5.
- ¹⁸ Mark 8:38.
- ¹⁹ Deuteronomy 33:22 KJV.
- ²⁰ Genesis 49:8, 9 KJV.
- ²¹ Genesis 49:16 KJV.
- ²² Zechariah 3:7 KJV.
- ²³ Zechariah 3:9 KJV.
- ²⁴ Zechariah 6:1 KJV.
- ²⁵ Isaiah 11:11, 12.
- ²⁶ Revelation 10:7.
- ²⁷ Luke 21:20-24.
- ²⁸ Genesis 49:10 KJV; 49:10 RSV.
- ²⁹ Ephesians 1:9; 3:6.
- ³⁰ Romans 11:25-28.
- ³¹ Genesis 17:6,7.
- ³² Revelation 5:1-5.
- ³³ *Gleanings from the Writings of Bahá'u'lláh*, 281, 282.
- ³⁴ Matthew 13:3-8.
- ³⁵ Matthew 13:24-30.
- ³⁶ *Tanakh*, Jeremiah 33:17.
- ³⁷ Jeremiah 31:33, 34.